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What Shall we do with the Filipinos?

Another View.

*"Surely the isles shall gather themselves unto me * * *"*
—ISAIAH 60: 9.

BY
W. H. RICE.

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The question has been raised recently as to whether the proper persons can be found to deal with the alien peoples who have come under our care, on their own territory and be successful.

To answer this question, in part, by showing what has been accomplished under like circumstances elsewhere is the object of this paper.

Evanston, Ill.
December, 1898.

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What shall we do with the Filipinos?

Another View.

"*He shall not fail nor be discouraged till he have set judgment (religion) in the earth; and the isles shall wait for his law.*"
—*Isaiah 42-4.*

"*My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.*"—*Isaiah 51-5.*

As the question of what to do with our newly acquired possessions in Cuba and the Philippines seems to be fraught, in the minds of many of our people, with a certain degree of danger and doubt as to the outcome, it has seemed fitting to give a few facts from history that would likely relieve this anxiety and show how, in one way at least, the question, "What shall we do with them?" can be answered.

The Christian church in this land has been praying for nearly a century that the islands of the sea might be brought under the banner of Jesus Christ and now that this prayer seems to be answered, lo! the fear of many overcomes their faith and they would close the doors that God in his Providence has opened to the heralds of salvation.

Is this becoming to us as a Christian nation? Why this fear?

Is it because there is a lack of men and material to go in and possess the land? Is it from ~~fear~~ that we cannot assimilate socially and politically with these alien races? Those who think thus have read history very superficially. One thing is certain—if we expect to bring these people up to the high standard we claim for ourselves we must make radical changes in our methods of dealing with them from those we, as a nation, have been wont to use with the alien races who have been a part of our population since we were a people.

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This question of what relation this nation should bear to these people is being agitated to quite a large extent now, and will, no doubt, bear an important part in the congressional legislation in the immediate future. It has been said, and very truly, that in the arguments against the retention of the colonies about to come under our control, there has been a "cold disregard of the moral responsibility" in our dealing with this question. Some have gone so far as to look upon this kind of responsibility as the "primal phase of the question"—and why not? History and experience both show that this is the only way to look at this question. In fact, it is the only kind of responsibility that can be made effective in lifting such peoples into a higher and nobler life and preparing them for the relations with us into which they undoubtedly will come, sooner or later, whether by sovereignty or annexation.

Is not such a responsibility a perfectly proper and legitimate result of this new relation?

We have raised in the minds and hearts of these peoples hopes of better things and shall we disappoint them and permit them to drop back into their previous condition? Politicians are already quaking for fear these peoples will want representation in our legislative halls—and that they will not submit to taxation without representation. These are all surmises. They need educating in these things, no doubt, but is the politician the one to do it? History and experience would hardly give an affirmative reply to this inquiry.

Is there not a higher plane on which to carry on the work of assimilating the people of our new possessions with our ideas than the plane of politics? Why not take into account this element of moral responsibility and make it the basis of our action toward these alien peoples? In other words, why not drop the political and try Christian ethics? Certainly the nonrecognition of the moral element is unchristian and to be deplored, and in my way of thinking is a greater menace to our nation than the annexation of a thousand islands to our domain. Legislative enactments never make men better morally. Men without morality can accomplish nothing in the furtherance of moral principles, so that in dealing with the peoples referred to we need men who understand what are the basic principles of good order and social permanence.

The apostle Paul says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

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—1 Cor. 2, 14. Hence the need of care in selecting the right kind of men to take up this work.

A distinguished commentor of the Old Testament prophecies advances the opinion that the destruction of the Hebrew nation grew out of the fact that they could not be made to realize that the moral law or the moral elements in the Law took precedence of the ceremonial law. In my way of thinking the Jews sowed the seeds of national dissolution when they went counter to God's wishes and entered the arena of politics in desiring a king to rule over them—thus displacing God and choosing a human leader. Are we not running a risk in endeavoring to put constitutional and international law above the moral law?

"Have we the capacity," says one, referring to our being able to govern these peoples. I say yes, if we change our usual basis of action. But unless our righteousness as a nation exceeds the righteousness of our politicians we will have but little influence over the Cubans or Filipinos.

What about polygamy in Utah and the hellish liquor traffic everywhere? Have we the capacity? Politically, no! Morally, yes—a thousand times yes—if Christian men and women do their duty. What are the twelve to fifteen million church members in the United States doing in these matters? Largely nothing but sleeping on their rights and privileges. Look at our political relation to the Negro and the Indian.

One who, as a missionary, helped to bring the people of Hawaii into their present position, in referring to the negro question at the South, says—"The great constructive force in the South and everywhere else is the Christian teacher. *In hoc signo vinces*, is as true now as in the days of Constantine. Let us make the teachers and we will make the people." That is the key to the whole matter. There is really no cause for fear in the adjudication of these matters except on the part of politicians. I believe it would be within the limits of truth to say that a thousand Christian men and women stand ready to go and occupy these islands if the means were at hand to enable them to do so, and their labors would accomplish what such labors always accomplish—would purify and regenerate the whole mass.

Our experience with the Indian proves that history has repeated itself and that the politicians with the saloons as an ally—like the scribes and pharisees of old—have made their proselytes "twofold more children of hell than themselves." The condition of the Indian is set up as an object lesson against our assuming charge of these aliens.

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Politically this is true. From a moral point of view it is false.

The Indian is today the exemplification of the uselessness of political effort in lifting a people out of their degradation. The maxim of the politician is "To the victors belong the spoils," and the best way to treat an Indian is to despoil him. The work of the politician is purely mercenary. There may have been exceptions but they are few.

Socially the North American Indians were no lower in the scale than the Sandwich Islander or the natives of Australia when our missionaries first went among them, yet in sixty years the Hawaiians were a Christianized and civilized people fit to take their place among favored nations.

And mark this, the cost to the American Board was only a million and a quarter dollars for sixty years' work.

Contrast that with the following:

"'Poor Lo' is an expensive burden. Since the United States government was formed 19,000 white men, women, and children have been slain in Indian wars and affrays and about 30,000 Indians, at an expense to our government of $807,073,658. To this immense sum must be added the civil expenditures of the government on behalf of the Indians, which, between 1776 and 1890, amounted to $259,944,082, making a total of $1,067,017,740 for civil and military expenses in connection with the noble red man."—*Chicago Tribune Oct. 26, 1898.*

What made the work in Hawaii such a success?

Certainly not politics nor parties. It was by the inoculation of moral principles. The basis of action was the principle that "righteousness exalteth a nation," and where this principle has been permitted free play, the Indian has been elevated thereby.

Read what the Gospel in the hands of William Duncan, with God's blessing, did for the Metlakahtla.

"Mr. Duncan had been laboring among them for thirty years, and, like our pilgrim forefathers, came to a new land in search of liberty and peace. They have established a model settlement of about 1,000 model citizens, all of whom have subscribed to the following:

DECLARATION OF RESIDENTS:

We, the people of Metlakahtla, Alaska, in order to secure to ourselves and our posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs:

First.—To reverence the Sabbath and to refrain from all unnecessary secular work on that day, to attend divine worship

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to take the Bible for our rule of faith, to regard all true Christians as our brethren, and to be truthful, honest, and industrious.

Second.—To be faithful and loyal to the government and laws of the United States.

Third.—To render our votes when called upon for the election of the town council, and to promptly obey the by-laws and orders imposed by the said council.

Fourth.—To attend the education of our children, and keep them at school as regularly as possible.

Fifth.—To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages.

Sixth.—To strictly carry out all sanitary regulations necessary for the health of the town.

Seventh.—To identify ourselves with the progress of the settlement, and to utilize the land we hold.

Eighth.—Never to alienate, give away, or sell our land, or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules.

In Metlakahtla there is no need of a jail, for there are no criminals, and the money that would in other towns be spent for enforcing law and order and caring for the poor, is here used for education and improvements. There are no filthy streets and no "communal houses," with their ten or fifteen families each, as in most Alaskan towns. Metlakahtla is a village of neat, pretty cottages, with well-cultivated gardens for each separate family. Here is an unanswerable argument for the power of the Gospel to transform the degraded and ignorant, and a clear proof that it *is worth while* to seek to save the Indians. To allow these industrious, peace-loving, and godly Indians to be disturbed would be an everlasting disgrace to a nation claiming to be both civilized and Christian."—*Missionary Review July 1898.*

At the Northfield Conference in August 1896, the speaker on "The Gospel among the Red Men," made this statement.*

"Not very long ago the governor of our colony sent out one of his commissioners to meet the Indians with supplies, in accordance with the treaty. This commissioner sent word to one of our Christian Indians to bring his people to a certain point, as he would be there to distribute their annual allowances. The Indians were on hand at the time appointed; they brought nothing from their distant camp fires, for they expected to receive abundant supplies to feast upon. But the day came, and the big white commissioner did not arrive,—and it is an everlasting disgrace when government representatives break

* Rev. Egerton R. Young, Toronto, Canada.

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word with the Indians. The commissioner did not come the first day, or the second, and the Indians were hungry. They went to the big chief and said, "Pakan, our wives and children are crying for food,—here are our supplies, the gift of the Queen to us, and her servant has not yet come to distribute them. Will you open them and give us enough to satisfy us?" "Oh, no, my children, I have never broken a word of treaty and I don't want to now," replied the chief. The next day no white man appeared, and the third morning those young Indians' eyes began to look ominous and flash out something that boded trouble. They went to the chief and said, "We must have food for our hungry ones." His answer was, "Have patience a little longer, my people," and he called on an Indian who had a splendid horse to accompany him, and, mounting his own, away they went as fast as they could, to find and hurry up the dilatory commissioner. About noon they met him coming along with a large retinue of friends and servants. In those days that country abounded in game, and these white men had gone out for a good shooting time. As Pakan rode into the camp at noonday he found them preparing to stop there, because not far off was a spot that seemed full of game. Pakan said to the commissioner, "You have broken your promise to my people. You were to have met them three days ago. Don't stop here,—come on and distribute the supplies, for my people are hungry." "Oh, Pakan, I am glad to see you," replied the white man, "you are the chief. I would like to have you dine with me, I hear you are a great hunter. Come with us this afternoon and show me your skill in hunting." "No," said he; "you have broken your word. The people are hungry,—come on at once." "Oh, no; I am going to have some shooting." Pakan said, "When are you coming?" "I will come to-morrow." "Oh," said Pakan, "to-morrow is the Sabbath, and we have been taught to keep the Sabbath." The commissioner answered, "My religion won't prevent me from distributing the food on Sunday." Pakan looked at him. He is one of the finest specimens of a man I ever saw. He bravely replied, "I don't care what your religion will allow you to do, mine says, 'Remember the Sabbath day to keep it holy,'—and, hungry as we are, unless you come and distribute the food to-day, we will not take it until Monday." The man quailed before him, and at once some subordinate was sent back with him. Before they left, the commissioner said to the chief, "I shall come along to-morrow, and we will have our usual annual talk about Indian affairs and the distribution of

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money." Pakan replied again, "To-morrow is the Sabbath, and we will have no treaty talk to-morrow," and away he rode. The next day the white man came on to the Indian encampment. He expected the Indians to meet him, hundreds of them, with firing of guns and waving of flags, but not one came to receive him, and no guns were fired; the only wigwam where the flag was flying was the place where the people met together three times a day to worship God. The commissioner sent out his criers for a council, but not one Indian responded. He sent for Pakan to come and dine with him, but Pakan said, "I dine with my own family on God's day whenever I can,"—and he refused the invitation. It is a great thing to dine with the ambassador of the Queen, yet this godly Indian refused the honor on account of his respect for the Sabbath day.

Now I want to give you an incident that is practical, and that you can use when advocating the Sabbath as a day of rest. When Mr. Evans induced a large number of Indians to become Christians, he said to them, "Remember the Sabbath day to keep it holy." In that country is the greatest fur trading company in the world, the Hudson Bay Company. They have been there since the reign of Charles the First. All the goods are taken through that part of the country by brigades of boats. Until lately they carried all their goods from distant places by Indian brigades, who bring out as the exchange cargo, boat-loads of furs, which are shipped to London. Before these Indians became Christians, they traveled every day alike. When our mission was established, all the missionaries went in for the observance of the Sabbath day. At once there was opposition from the Hudson Bay Company. They argued, "Our summer is short, the people have to work in a hurry, and to lose one day in seven will be a terrible loss to us, and you missionaries must get out of the country if you are going to interfere with our business." There was downright persecution for years, but there is none now, for it was found that the brigades of Indians who traveled only six days and quietly rested on the Sabbath, made the journey of, perhaps, fifteen hundred miles, without a single exception, in less time, and came back in better health, than those who traveled without observing the Sabbath. So the Hudson Bay Company opposes us no more. They say, "Go on, missionaries and the Lord bless you."

On an Alaskan steamer the passengers were proving that an Indian could not be civilized. So Dr. Hill, of Portland, called up a graduate of Marietta and Lane, a native Alaskan with

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bronze skin and black hair, who told the story of what the Gospel had done for his people. Skepticism was impossible on deck after that demonstration.

The number of Indian Church members in the United States is 28,663.

After reading these can any one subscribe to the libelous epithet that "the only good Indian is the dead Indian?"

Had the Riggs, the Thurstons and the Duncans or men with their spirit held sway, the Indian today would stand as high in the social scale as any people. The Indian is no more difficult to enlighten than the natives of Polynesia. Read what John Geddie did in Aneiteum in the New Hebrides. On a tablet commemorating his work we read, "When he came here there were no Christians—when he left there were no heathen." When Geddie landed at Aneiteum, we are told, there were few children, so many having been killed and eaten.

Read the story of John G. Paton in other islands of the New Hebrides—of Mackay at Uganda in Africa—of the work in the Fiji Islands, once the centre and seat of the most atrocious rites and ceremonies the world has ever seen or known. Now they are ashamed at the mention of cannibalism and say "do not call us heathen." Fifty years ago an appeal was made to the English people headed "Pity poor Fiji." Today more than 100,000 in a population of 125,000 are members of the Wesleyan Church. Read a few of the results:

"The newspapers announce a contribution to the Mansion House Indian Famine Fund of £844 from Fiji. Let the fact be noted, and its significance be taken to heart. Sixty years ago, at the time of Her Majesty's accession to the throne, the entire Fiji group was inhabited by pagan cannibals. Its heathen darkness was unbroken by any ray of Christian religion or civilization. Two Wesleyan missionaries, who had already labored for some years in the Friendly Islands, had landed on the island of Lakemba a few months previously, and were the first messengers of the Gospel to the Fijian people. The Missionary Report of the following year (1838) speaks of "that distant part of the world, which, on account of the peculiarly ferocious character of its inhabitants, is as yet but little known to Europeans. Before the sailor and the merchant will dare to frequent those now inhospitable shores, the missionary must prosecute his labor of love amidst privations and hardships; and when he shall have succeeded in taming and humanizing the people, Fiji may then become what the once savage New

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Zealand has already been made by a course of missionary labor and suffering—a place of safe resort."

In 1850 you could buy a man in the Fiji Islands for $7.00, butcher him, and eat him, without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?"

"The friends of temperance will rejoice to know that a complete and successful system of prohibition obtains in Fiji. The rum manufactured at the sugar factories has to be sent elsewhere, as any one giving intoxicating liquor to a native is fined £50 and imprisoned 3 months. This penalty is doubled for each repeated offense while in the colonies."

The latter item shows quite a marked advance beyond our own efforts at prohibition."

"The Rev. W. G. Lawes, of New Guinea, writes comparing and contrasting the condition of New Guinea twenty-two years ago with that of the present time. Then 'Darkness covered the land and gross darkness the people.' Now, 'The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death upon them hath the light shined.'

After twenty-two years, although much still remains of heathenism, a great and marvelous change is manifest. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centers from which light is being diffused. Ninety churches are dotted like light-houses along the coast. The appearance of the people has changed—the wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1,350 men and women are profest followers of Christ."

"The missionary steam yacht, *John Williams*, on leaving Sydney, carried out fifty tons of building materials for a Jubilee Hall, to be erected at Malua, in Samoa, at a cost of £1,000, all subscribed by the Samoan native Christians; forty cases of Bibles for Savage Island, and a large consignment of books for New Guinea, in the Motu language, printed in Sydney under the supervision of Rev. Dr. Laws. In connection with the Samoan Mission there are now six hundred members of the Christain Endeavor Societies."

"Rarotonga, the South Sea island, which John Williams first visited, has a most interesting article devoted to it in the Decem-

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ber *Chronicle* of the London Missionary Society. It has a population of over 2,000, and has been a Christian island for more than seventy years. Each village (there are five of them) has a church, school-house, and manse of its own. The people maintain their own pastors, and make an annual contribution to the London Society. They have stone houses, with chairs and tables; they use buggies, and have a *bicycle club*; they have a local parliament, in which all the islands of the group are represented."

"Miss E. T. Crosby, Micronesia: In the sixteen churches in the Marshall Islands, at first the people were asked to feed the pastor. They have to give in cocoanuts, and this to many means hunger. After the churches were started the people were taught that if they loved the Lord they must show it in giving. As a result, from these sixteen churches the American Board received over $1,200 last year. The salary of a native preacher is $50 per year, so our mission is self-supporting."

For our example let us take a brief look at what our missionaries have done in the Caroline Islands. These islands are ours already by right of spiritual conquest. The missionaries of the American Board began work in 1852 on Ponape and Kusaie. In the words of Charles Darwin—"The labor of the missionary is the enchanter's wand"—and today Kusaie is not only the gem of the Pacific by nature but in the transformed character of its inhabitants.

Ponape has, for a long time, been doing missionary work on neighboring islands. On Pingelap there is a native church having two hundred and fifty members with a native pastor beloved and respected by all the inhabitants of the island. Their church building was built of coral rock by the natives and without expense to the Board. Beside this the people have contributed to the funds of the American Board liberally. The Ten Commandments are the law of the land on this island and the manner of their enforcement would do credit to lands boasting a higher civilization.

To the Mortlocks, a part of the Caroline Archipelago, three Christian families from Ponape were taken by the Morning Star in 1873 to act as missionaries. The language differing from the Ponapean a white man living on the islands agreed to act as interpreter.

The chiefs and people were asked if they would receive the teachers. They were told that the teachers must be fed and housed.

Mr. Sturges, who had charge of the mission on Ponape, asked

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the chiefs—" Will you provide for them?" They answered "yes." Then, turning to the teachers, Mr. Sturges said—"You hear what these chiefs promise. Are you willing to take the risk? I have not so much as a fish-hook to leave with you with which to buy food." Nothing less than starvation was before these teachers if the heathen natives went back on their word—yet the teachers said, "We are willing to stay."

A year later the Morning Star dropped anchor in the lagoon of one of the Mortlocks to hear the report of the year's labors. A hurricane had swept over the island carrying great waves of salt water over the land which is only six or eight feet above the ocean level. The salt water killed the bread-fruit trees and ruined the taro patches.

Men, women and children had died of starvation, but the natives had kept their promise and fed the teachers. Where will you find nobler exhibition of conscientious regard for the truth? The teachers were lonely and homesick; some were in tears but a passage home being offered, them, they said, "No! we will stay." Another year passed and what a change! The missionary on arrival was met by hundreds of men and women on the white coral shore singing a song of welcome. Comfortable dwellings were among the trees and in a grove of bread-fruit trees was a church to which the missionary and teachers made their way. The church was soon packed with natives. Hymns were sung and prayers offered by the natives. To make the story short, this good work did not stop until there were churches on the seven inhabited islets of the Mortlock group. The same work has been going on in Ruk, in Nama and other islands. Ten years ago nearly one third of the Caroline Islands had been occupied by the missionary. The teachers work without salary, only asking the Board for clothing and a few articles of furniture. In 1890 there were reported fifteen churches with a thousand members and nearly the same number of pupils in the day schools. These are the peoples who, two generations before this time, were in the darkest heathenism. Are not peoples capable of such conscientious regard for the keeping of their promises worthy of our protection? How much are we, in our boasted civilization, above them in this matter of honor? All these peoples referred to in these illustrations were not by nature one whit above the Filipinos and there is no reason to doubt but that like causes would produce like results among them.

What about India? Sidney Smith said once of Carey and Marshman who went to India as missionaries—

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